

The Latter-Day Saints' MILLENNIAL STAR.

HE THAT HATH AN EAR, LET HIM HEAR WHAT THE SPIRIT SAITH UNTO THE CHURCHES.—Rev. II. 7.

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LONDON BANKERS.

From the Herald for Europe.

ACCORDING to the last accounts from Europe, there seems to be every reason to believe that a new and fresh speculative movement, in the general articles of commerce and consumption, has been devised by the great capitalists of London and elsewhere, and that the whole commercial world, both in Europe and America, will be more or less under the influence of their agents, during the next six, nine, or twelve months. The action of the British government and the Bank of England, and the sudden effect which the influence of the bank has produced on the money market form one of those periods of quiet and calm, which generally closes a time of excitement, with as much certainty as it precedes another and a new excitement. The monetary crisis in London, and throughout England, seems to have stopped in mid career by the influence of the London bankers and government, and the Bank of England; yet this influence was merely a matter of imagination, without any particular action of any kind. The bank was authorised to make fresh issues of its paper, contrary to its charter, in order to sustain the credit of the country; but affairs gradually improved, even without the application of the physic. We are, therefore, in the midst of that lull, or calm, which follows after or precedes those movements, created by the great capitalists and speculators, for the purpose of filling their own pockets and cheating the rest of the world.

Let us explain. The Rothschilds, the Barings, and other extensive houses and bankers in London, control the commercial world, through the action of the Bank of England, the foreign exchanges, the bullion market of the world, and all by their vast capitals and power over the various governments; and by their combined movements on the money market, originated in London, and carried into effect by their agents throughout the world, they raise the prices of the great articles of consumption, such as cotton, corn, or tobacco, as well as coin. They vary those movements, backwards and forwards, upwards and downwards, just to suit their purposes, and to make money out of their operations. When Voltaire lived in his famous *chateau*, near Geneva, he wrote to a friend that he could speculate in the French funds, and make money on them, just as easy on the shores of the lake of Geneva, as on the *Bourse* of Paris. He explained: he had a friend in the Bank of France, who gave him intelligence when they were contracting or expanding the paper system, and according as they were doing one or the other, Voltaire said he bought or sold stocks, and always, at the end of a few months he cleared a profit, one way or the other. These principles and movements, in controlling the money market, through the agency of the paper money system, have been extended in the present day by the great bankers in London, to embrace all the great articles of commerce, and not stocks alone. Even famine and pestilence, and the miseries of the human race, are merely looked upon as elements in these monetary calcula-

tions, by the great financiers and bankers in London and Paris, who are also great gentlemen; but who, in other ages of the world, would have been looked upon as great scoundrels and great cheats, and would, accordingly, have been hung by the neck till dead.

Let us give a few facts on the subject. In the year 1845 the potato rot began to create its ravages in Ireland, and other portions of Europe. It was, however, only partial in that year. During a part of that summer, the British government, under Sir Robert Peel's administration, sent directions to its agents in Ireland, to collect all the information possible relative to the shortness of the potato crop. This information was collected privately, and was secretly transmitted to London. At the proper time, the deficiency was ascertained, and this important fact was communicated confidentially to the house of Barings, in London, who enjoyed the confidence of Sir Robert Peel. In the fall of 1845, possessed of the knowledge of the exact shortness of the crop, and that there would be a great demand for breadstuffs, the Barings despatched their agents to this country secretly; they purchased large quantities of produce at low prices; and the very vessels that transported such produce to Ireland and England had reached their ports of destination just after the fact of the scarcity was known in England, or to the commercial world of Europe. As soon as it began to be agitated in the newspapers that there was a great deficiency in the potato crop in Ireland, prices of all kinds of breadstuffs of course rose, and the Barings, and a few others in the confidence of the government, who had entered early into the market, made vast sums of money by their operations.

This was the first movement of the London capitalists and speculators. The year after, viz., in 1846, and in the middle of the summer of that year, some doubt was entertained whether the same disease affected the potato again. By this time, however, Sir Robert Peel was ousted from power, and Lord John Russell, the leader of the whigs, became prime minister. Now the favourite of the whigs among the chief bankers, capitalists, and speculators in London, are the Rothschilds, and those connected with that eminent Jewish house. The government secretly collected the same information as Sir Robert Peel had done the year previously, relative to the potato crop in Ireland, and other parts of Great Britain, and communicated the same information to the Rothschilds and those connected with them, and they followed the same system that the Barings had done the year before, and transmitted orders and information to all their agents in America and the east of Europe, for the purchase of grain. Many of the speculators and tottering houses, wishing to help themselves, entered into the same movements. We all remember the extraordinary commercial excitement in 1846-7, created by those movements growing out of the failure of the potato crop in Ireland and Belgium, and even in France, and other parts of Europe.

It was also well known in Paris, that the French government became the confidential adviser of the branch of the house of Rothschild in Paris, in the same way as Sir Robert Peel and the British government had of the Barings in London and their branches. But in order to keep down the prices of grain to the proper period of the season, the French minister of commerce actually underrated and falsified the condition of the crops in France, for the purpose of giving facility and room for the Rothschilds and their agents to make their vast speculations. From the corrupt character of the French ministers, it is probable that they were connected themselves with these movements, and those very grain speculations.

Those extraordinary commercial movements went on in the winter of 1846 and the spring of 1847. A vast number of rotten houses in London entered into those speculations, with the hope of realizing some profits, and thus to enable themselves to be sustained a little while longer. The great banking and commercial houses in London, generally live in the most expensive style; they become connected with the nobility in some way, and are involved in the same mode of living, which has been set by the territorial lords of England, at the West End of London.

The British ministry, however, not only made the Rothschilds and their friends the depositories of those secrets useful to their speculations, but they also made panic speeches in the House of Commons, for the purpose of increasing the prices of breadstuffs, and delaying a reaction in the market. Every one can remember the several speeches made by Lord John Russell when he exaggerated the failure

of the potato and other crops in Ireland and England, putting the estimate of deficiency at sixteen millions of pounds sterling. This tended to advance prices of grain and breadstuffs, in the spring and summer of 1847, still higher, until the favourable moment was seized by the Rothschilds and others to throw vast quantities of grain into the market, and get rid of it at any prices they could, enriching themselves, and leaving the losses to be borne by those not in the secret. But this was not all; a loan of eight millions was asked for by the ministers, to enable them to feed the Irish people; this loan was taken by the Barings and the Rothschilds; and it is a singular fact, that most of the money of this loan probably went into the coffers of those men who were importers, purchasers, and speculators in the very breadstuffs and grain that were imported by this money.

When certain of those articles of general want had reached the highest point, by the very efforts of those men in London who got up the movement, they then turned their attention to make money by the differences in the foreign exchanges, and by managing the imports of bullion into England, in the same way, and on the same principle, that they had managed the imports of grain and flour. For many months past, if we may use the same language to express similar ideas, the prices of gold and silver had been rising throughout the commercial world, as a consequent reaction to the fall of prices in other articles of merchandise. The great capitalists and bankers in London, who control the commercial world through their agents and the Bank of England, have been making just as much money by the advance in the price of bullion or exchanges, as they formerly did in the advance in the prices of grain.

When the revulsion in England had gone far enough — when the panic began to reach some of their own personal friends and adherents — they thought it time to stop it, by calling into action the agency of the Bank of England, of the government, and of some other powers, as we see by the last accounts from that quarter. The Bank of England is nothing but a mere bullion and paper shop — with paper for England and bullion for the rest of the commercial world — and entirely in the hands of Rothschilds and the London bankers who keep their balances there. Those bankers operate to the extent of six or seven thousand millions of dollars per year, in the settlement of balances in London alone. There are about fifteen or twenty of those great bankers formed into particular *cliques*, one headed by the Barings, and the other by the Rothschilds. It is of no consequence which party is in power in England; for the monetary and commercial affairs of the kingdom, and of the commercial world, are managed on the same principles of gain or loss — on the rise and fall of every article of commerce — on the same principle of using famine, pestilence, and all the other misfortunes of human life, as mere elements in commercial calculations, by every party — whig or tory. At the present time, the whigs are in power, and the Rothschilds are their principal financial advisers. Rothschild himself furnished the funds requisite for the London election, estimated at twenty-five thousand pounds, which resulted in the election, of Lord John Russell and himself. They are now operating in London for another great movement on the distresses of the human race. Prices of produce, cotton and corn, are low; gold and silver are high, relatively. We have not the slightest doubt that the London speculators have made and perfected arrangements, and sent their agents to every part of the world, for the purpose of purchasing, and with the intention of gradually increasing prices, through the Bank of England and the exchanges, for the next six or nine months, when, at the proper time, they will make vast profits, break down the markets, and produce another revulsion in the commercial world, and pursue the same method at a future day.

It would be well, therefore, under this aspect of the influences which govern the commercial world in England and America, for American merchants and American farmers to make their calculations on those *data* and facts, which they can read and understand as well as we can. It is highly probable that the prices of grain and breadstuffs may not be so high as they were last year; but that they will gradually rise, seems certain. The varied general influences which cause a rise in these articles, will also create a comparative rise in cotton and similar articles; yet it is dangerous to trust to the speculative interests in London which control the commercial world; and the safest policy for America to pursue is to sell at present prices,

but to sell always for cash, and to take care that we do not dip too deep, or follow too closely in the wake of the English speculators or their agents. The speculators of London, united with the politicians and statesmen of that country, and also those of France, act on such principles, and have done so for several years, as will, one of those days, create a terrible revulsion — a revulsion that will, in its turn, create a popular revolution of a much more extraordinary character than the French revolution of the last century. All the governments of Europe are connected together with the great capitalists of Europe. London, Paris, Vienna, Berlin, Naples, are more or less united together by the same interests, the same minds, and by the same monetary principles. The Rothschilds alone have their agents and houses in every large city in Europe, including Frankfort, the very city in Germany from which the whole race of Rothschilds originated. The Rothschild of Frankfort is the oldest; but the most influential are those of London and Paris. They all profess to be Hebrews, strict Jews; but they care as much for their religion as they do for that of Hindostan. Their ambition is of a different character; they consider themselves the financial governors of all Europe and of the commercial world, and live in a style that can only be equalled by royalty, and not low-priced or old clo' royalty, at that. The construction of railroads in Europe, the establishment of steam lines, the wonderful power of locomotion, and that of the electric telegraph, will give to them and other vast capitalists a power over the commerce of Europe that will be still more remarkable than anything we have yet seen. Yet the foundation of all their financial wealth is baseless and rotten. France, England, and all the other governments of Europe, are covered with debt; their population is increasing, and when the proper period of time comes that popular feeling will be stronger than the monetary interest, the whole financial and commercial fabrics will be an utter ruin. It will be a French revolution on an extensive scale; but it will be preceded by a commercial and financial revulsion greater than any we have ever seen. The existing principles of action among the capitalists of London, Paris, and the rest of Europe, are precisely of the same character and the same selfishness which led to the old French revolution, and they will yield to a similar state of things, one of those days, throughout the European civilized word.

In the mean time, it will be wise for America to sell her produce at the present prices, for cash, as fast as they take it.

CONFERENCE MINUTES.

CHALFORD HILL.

This Conference was held on Chalford Hill, September 5th, 1847, and was opened by singing and prayer. The number of officers present was, 8 elders, 7 priests, 4 teachers, and 2 deacons; and a goodly number of Saints and friends.

The various branches were then represented as follows — Chalford Branch — contains 34 members, 3 elders, 3 priests, 3 teachers, and 1 deacon; 2 baptized, 1 removed, and 1 cut off. Generally in good standing.

Avening Branch — 26 members, 1 elder, 1 priest, 2 teachers, and 2 deacons; 2 cut off.

Tetbury Branch — 35 members, 2 elders, 3 priests, and 2 teachers; 4 cut off.

Kingswood Branch — 21 members, 2 priests, 1 teacher.

Cum Branch — 13 members, 1 elder, 1 priest, 1 teacher, and 1 deacon; 1 baptized.

Chapel Allerton Branch — 6 members, 1 priest, 1 teacher.

Total — 135 members, 8 elders, 11 priests, 10 teachers, and 4 deacons; 7 baptized, 5 removed, and 5 cut off.

It was then resolved, that Thornbury and Kingswood be united in one branch.

Resolved, that Nimpsfield and Uley be united with the Cum Branch.

Resolved, that if the Saints in Bristol take charge of the Chapel Allerton branch, that we give it up to them, it being situated 20 miles south of Bristol, and would not only be more convenient for them, but would enable them the better to launch out in that direction.

Resolved, that as Brother James Ludlow had refused to accept the office of priest, the motion be rescinded, and we uphold him in the office of teacher, that he may retain the spirit of that office.

Resolved, that Brother Robert Underhill, of Tetbury, be ordained a deacon, which was done forthwith, and one who had been baptized that morning was also confirmed.

It was then moved by Elders Webb and Salter, and seconded by Brothers Walker and Marchant, that Elder Johnson have the Book Agency of this conference.

Resolved, that this conference be responsible for all books that Elder Johnson obtains for this conference.

The afternoon meeting being opened in the usual manner, the Sacrament of the Lord's Supper was administered. The President then gave some excellent teaching, &c.

It was then resolved, that we uphold Elder Olpin as president of the Cum and Kingswood branches.

After meeting we partook of an excellent tea.

The President and others addressed a full house in the evening, and closed by moving that the presiding Elders of the branches go home and teach the Saints the duty of supporting Elder Webb's wife and family, and that they set the example. Carried.

JOHN JOHNSON, President.
JAMES GABB, Clerk.

EDGEHILL.

This Conference met on the 12th of September, 1847, at the house of Brother James Phelps, Edgehill. There were present 12 elders, 6 priests, 1 teacher, and 4 deacons.

The following branches were then represented, viz., Edgehill, Brungreen, Puncil, Woodside, and Viney Hill, consisting of 109 members, 8 elders, 11 priests, 5 teachers, and 4 deacons. Since last conference 3 had removed, 5 been suspended, 6 been cut off, 1 had died, and 6 baptized.

Resolutions were then made to the following effect, viz., That Brothers Evan Sleeman and Thomas Virgo be ordained Elders. That Brother Thomas Perry be ordained a Priest, and William Tippins a Teacher.

That in consequence of the loss which the Saints in Little Dean Forest had sustained, in the removal by death of our much esteemed brother, Elder James Tingle, E. H. Webb take the charge of the branches there; and that all the officers of those branches meet in council on the 3rd of October, 1847, at the house of Elder Morgans, Woodside.

Brothers Webb and Salter then ordained the brethren who had been nominated to office.

A motion was made and carried, that we consider it much to the interest of the cause of truth to have a tent, especially for the city of Gloucester, but to be made portable to supply any other part of the conference as occasion required.

Much valuable instruction was imparted on various subjects, and the business got through. The meeting adjourned to partake of a comfortable repast; after which the death of Elder Tingle was improved by our beloved President to considerable advantage. *All appeared to feel his absence, while all felt a desire to share his gain.*

J. JOHNSON, President.
E. H. WEBB, Clerk.

CHELTHENHAM.

This Conference met on the 19th of September, 1847, in the Temperance Hall. The meeting opened by singing, and prayer by E. H. Webb. The following branches were then represented, viz., Cheltenham, Apperley, Norton, Frogsmarsh, Caudlegreen, Gloucester, and Compton, containing 280 members, 14 elders, 20

priests, 6 teachers, and 4 deacons. Since last conference 12 have been cut off, 4 removed, 3 received, and 15 baptized.

It was resolved, that Brothers Loverage, Stay, and Samuel and William Jeff be ordained Elders; Brother Franklin, Priest; Brothers Bayliss and Roberts, Teachers; and Brothers Taylor and Musty, Deacons.

Resolved, on a motion by the President, that Apperley, Frogmarsh, and Brun-green branches be under the presidency of Elder Thomas Robbins, and that Elders Oaky and Buck be his counsellors.

The ordinations were then attended to by Elders Webb, Salter, and Alder.

At the close of some suitable remarks the meeting closed by singing and prayer. Refreshment was provided for the Saints, and a goodly number partook.

The evening meeting was opened by singing and prayer, and the Sacrament was administered by Elders Robbins and Ballinger, upon which the President and his counsellor spoke in a very interesting and instructive manner.

The laying on of hands and blessing an infant was attended to by the President and others.

Elder Webb then addressed the meeting on the order of the Kingdom of God.

The President made some other very seasonable remarks to the Saints, and the meeting was brought to a close amid much rejoicing in the truth and the spirit of liberty.

J. JOHNSON, President.

E. BALLINGER, Clerk.

BRISTOL.

The Conference was held on Sunday, October 10, 1847, in the Saints' Meeting Room, Castle Green, Castle Street. At 11 o'clock a.m., the meeting was called to order by Elder Webb, when it was proposed and carried unanimously, that President John Halliday preside over the meeting. The meeting was then opened by singing and prayer, after which the President introduced to the Saints Elder Stenhouse, President of the Herefordshire Conference.

The President then made some excellent remarks on the utility of union among the Saints, in order that we may not only enjoy the light of the gospel, but be willing to make every exertion in our power to cause our light to shine to all around, that the honest in heart in this great city may yet rejoice, and partake of the same joy that now fills our bosoms.

Elder Webb was then called on to represent the number, condition, and future prospects of the Saints in Bristol, when the following representation was given, viz., Bristol branch contains 57 members, including 2 elders, 4 priests, 3 teachers, and 2 deacons. Since last conference there has been 1 baptized, 2 cut off, 3 removed, and 1 scattered. Elder Webb stated that the standing of the Bristol Saints was pretty good; though they were poor, yet many of them did what they could toward bearing the expenses of the cause. The President wished to know what the expenses of the Saints amounted to, and the state of their finance, when it appeared that the Saints had to pay two shillings and sixpence per week rent, besides candles, together amounting to about three shillings, to be paid by 57 persons, and that they were five shillings in debt for rent.

Elder Halliday then said that he felt very much for the Saints in Bristol, and that sister Halliday, also considering the heavy expenses of the Saints, had sent her compliments, and made them a present of the five pounds due to her for the maintenance of herself and family, at the rate of three shillings per week, according to the agreement of the branch. The President went on to show that such a course would deprive the Saints of blessings both temporal and spiritual, for God blesses his people according to their liberality towards his servants and his work; and that any man who realized the truth and greatness of the work of God, would sacrifice his all, if required, as the saints of God had done already in Zion, over and over again.

The President then gave way for Elder Stenhouse, who arose and said that he was glad to meet with the Saints in Bristol, as he had heard much about them; he had thought to have seen some poor miserable creatures letting every body

trample over them, but he was happily disappointed; for instead of such, were he to judge from appearances, he saw around him some of the affluent of the earth, and, it might be, some of the noblest of God's creatures. He also went on to show how Saints should act with the powers that had been put into their hands, which was full of very valuable instruction to the Saints.

Elder Webb then tendered his resignation of the presidency of the Bristol Conference, which was accepted. The meeting was then adjourned until half-past two p.m.

In the afternoon the meeting was opened as usual, after which the Sacrament of the Lord's Supper was administered. It was then proposed that Elder Richard Raule, who formerly held the presidency of the branch, and had returned to Bristol, should be reinstated in his office. Carried unanimously.

The President then called upon the Saints and officers to use every exertion to obtain a safer and more public room, and to spread abroad to the inhabitants of Bristol the light and knowledge of the glorious principles which we have received: for at the present time it appeared to him like putting our light under a bushel, for the city of Bristol had not been placarded by the Saints these four years.

Elder Stenhouse also addressed the Saints on the importance of keeping a faithful record of their birth and birthplace, and when and where they obeyed the gospel, that the same may be transmitted to Zion, to be had in remembrance in a day to come.

Several resolutions were then proposed and carried, that we uphold and sustain the different authorities in the Church.

It was then proposed that the Saints make a contribution towards the travelling expenses of Elders Halliday and Stenhouse, in attending the conference, when the sum of four shillings and sixpence was raised.

The meeting was then adjourned till half-past six o'clock, when Elder Stenhouse took his departure for Bath, to deliver a lecture according to previous appointment.

In the evening Elder Halliday preached a discourse on the Kingdom of God as spoken of by the prophets and apostles, which gladdened the hearts of both Saints and strangers.

JOHN HALLIDAY, President.
SAMUEL SENTLE, Clerk.

MORMON BATTALION.

Head Quarters, Mission of San Diego, 30th January, 1847.

Order No. 1.—The Lieut. Colonel commanding, congratulates the Battalion on their safe arrival on the shores of the Pacific ocean, and the conclusion of its march of over two thousand miles. History may be searched in vain for an equal march of infantry; nine-tenths of it has been through a wilderness, where nothing but savages and wild beasts are found; or deserts, where, for want of water, there is no living creature. There with almost hopeless labour, we have dug deep wells, which the future traveller will enjoy. Without a guide who had traversed them, we have ventured into trackless prairies, where water was not found for several marches. With crowbar and pickaxe in hand, we have worked our way over mountains, which seemed to defy ought save the wild goat; and hewed a passage through a chasm of living rock, more narrow than our wagons. To bring these first wagons to the Pacific, we have preserved the strength of the mules, by herding them over large tracts, which you have laboriously guarded without loss.

The garrison of four Presidios of Sonora, concentrated within the walls of Tucson, gave us no pause; we drove them out with their artillery; but our intercourse with the citizens was marked by a single act of injustice. Thus marching, half naked and half fed, and living upon wild animals, we have discovered and made a road of great value to our country.

Arrived at the first settlement of California, after a single day's rest, you cheerfully turned off from the route to this point of promised repose, to enter upon a

campaign, and meet, as we belived, the approach of the enemy; and this, too without even salt to season your sole subsistence of fresh meat.

Lieutenants A. J. Smith and George Stoneman of the 1st. Dragoons, have shared and given valuable aid in all these labours.

Thus volunteers, you have exhibited some high and essential qualites of veterans. But much remains undone; soon you will turn your strict attention to the drill, to system and order, to forms also, which are all necessary to the soldier.

By order of
[Signed]

Lieut.-Col. P. St. GEORGE COOK.
P. O. MERRIEL, Adjutant.

The Latter-day Saints' Millennial Star.

JANUARY 15, 1848.

VISIT TO WALES, BRISTOL, AND BIRMINGHAM.

On my arrival at Merthyr Tydvil, the residence of Captain Dan Jones, I was cordially greeted by this most faithful brother and his valuable partner. The throng that soon surrounded him from the influx of brethren coming from various parts, and the cares and duties that occupied his time, leaving but a limited portion to sleeping and private and secular duties, strongly reminded us of familiar scenes at our own office in Liverpool. The lively interchange of brotherly civilities and of reciprocal interest in each other's success, in bringing men to the knowledge of God, and baptism for the remission of sins, was cheering to us, and not less so to him who has occupied a conspicuous part in building up the kingdom of God in Wales.

During conference, Elder Jones and several Welsh brethren addressed the numerous congregation in the Welsh language. The interest of the hearers appeared to be intense, while the speakers partook largely of the spirit of the heavens. Our spirit was truly edified, though through the confusion of tongues our understanding could not keep pace with the speakers. Yet while we saw the relics of the curse, entailed at the building of the Tower of Babel, with regret for the rebellious ambition of man, we were most gratefully elevated with the anticipation that "tongues should cease" in the final restitution of all things, and all nations should "turn to a pure language." Then the English, Welsh, and all other varied tongues would give place to one tongue, and the plural number of *tongues* would be done away. We think, however, that the English stratagem, now in agitation, in order to denationalize Wales, by converting the Welsh language into English, will be about as far from the heavenly object of "restitution," as it is for one religious sect to convert another. One part of the jargon of Babel converted to another equally impure, is too much like the efforts of the anti-revelation sects of Christ's day, who made proselytes tenfold more the children of hell than before.

The representation of the different branches gave a manifestation of a large increase to the Saints in Wales. The addition by baptism showed an average increase of about one hundred and fifty per month for the last five and a-half months. Much diligence, wisdom, and zeal, have been manifested by the Saints in South Wales in many ways. The word of God has been extensively preached by faithful living teachers; and pamphlets, books, and a monthly publication of a valuable paper in Welsh, have been liberally taken and distributed, not only among the churches but also among the strangers. Brother Jones is the able editor of these

publications, and the greatest benefactor of the Welsh nation with which it has been blessed for many centuries. While his people receive and liberally distribute the publications, it is hoped that they will not paralyze his indefatigable exertions by any want of promptitude in remitting his necessary dues for the same. We are not, however, distrustful of the liberality of the Welsh Saints, but would simply stir up their pure minds by way of remembering the things that are for their own good. Their promptness in responding to a call for one hundred pounds tithing, was good proof that the hearts of the Welsh Saints was, where they were willing, to contribute their substance. The numerous publications issued by Brother Jones in Welsh, together with some of our own publications that are circulated in Wales, speak well for the intelligence and reading propensities of the Welsh Saints. Fifteen hundred papers of a respectable size are printed monthly, besides some other valuable papers. It is a good omen when Saints attach more importance to an uninterrupted acquaintance with the news that pertains to the kingdom of God, than they do to the scurrilous and ephemeral productions of hireling editors and the tinselled writings of romance. By their fruits ye shall know them. We had the pleasure of addressing large and attentive audiences, whose profound interest indicated a warm and cordial attachment to the truth.

The Branch at Merthyr contains more than six hundred members. Elder Jones very judiciously exhorted them to separate to different parts of the nation, so far as practicable, in order to preach the gospel more effectually to those who have not heard it before.

Owing to the time when the packet sailed from Cardiff to Bristol, we were under the necessity to forego preaching at Aberdare, and enjoying a promised interview with Brother William Howell, (late a Baptist minister). In company with Elder Jones, we reached Bristol on the 30th ultimo, where we had the pleasure to meet Elder John Halliday, and Elders Kendall and Westwood. In the evening the Saints from Bristol, and some other remote parts, were convened, and, after listening with apparently lively and thrilling interest to a discourse, which was followed with pertinent remarks from Elder Jones, the meeting was converted into a familiar social interview, enriched with food and gladness. None seemed to regret the pains they had taken in order to enjoy so pleasurable and edifying an interview.

At Birmingham, we commenced a happy new year with Elder C. H. Wheelock, being cheered by the welcome convention of Elder Banks, of London, and Elder Jones, of Wales, and Elders F. D. and Samuel W. Richards, J. Goodfellow, J. Halliday, Thomas Smith, C. Dunn, and Elder Fidoe, &c. The preparations made to entertain the visiting Saints reminded us of the exquisite delight entertained by the woman who poured the costly perfume upon her distinguished guest, even the Great Apostle and High Priest. The business of the conference was consummated with promptitude and despatch under the efficient guidance of Elder C. H. Wheelock, presiding Elder. The afternoon of the Sabbath was mostly occupied with remarks from the Presidency of Liverpool. In the evening, a discourse was delivered by Elder Spencer to a numerous and crowded auditory, followed by very summary and impressive remarks from Elder Wheelock. During the whole evening the patient congregation listened, as some of the Elders afterwards facetiously remarked, with their mouths opened, as though every power were put in requisition to receive the exhilarating truths of heaven.

Monday, furnished the numerous Elders and visiting Saints with a pleasing opportunity to cultivate acquaintance and strengthen attachments among brethren, which will survive the dissolutions of the heavens. The evening tea-party was attended by more than three hundred guests, after which numerous speeches were

delivered, nearly all the presiding Elders taking a part. The speeches exhibited a glowing description of the state of the churches, and of the progress of truth in England, Scotland, and Wales, with an occasional playful, but modest and discreet, attempt at boasting. During the evening the Saints in Birmingham Conference, who had previously given the most unequivocal assurance of their confidence and affection to Elder Wheelock, for his indefatigable and successful labours among them, took occasion to present him with a handsome *token* of the same, introduced with a very happy complimentary address, which was followed with a most fervent and heart-thrilling response from Elder Wheelock. The exercises of the evening were attended with occasional outbursts of joyful acclamations.

In conclusion, we trust that great and permanent good will attend the happy meeting of the Saints at Birmingham. If our heavenly Father discovered a little spice of boasting, it was rather attributable to the ingenious simplicity of children than to vain ostentation; and while English, Scotch, and Welsh Saints are all good, comparing themselves among themselves, our heavenly Father sees that the best Saints may and will be far better.

THE MEXICAN WAR, &c.—This war is fomenting considerable controversy in the United States. Throughout the whole Union it agitates the minds of politicians. Not confined to them, every class of citizens are looking with eager anxiety at the progress of the war, and speculating upon the probable result. What is to be done with Mexico? How is she to be disposed of advantageous to the American nation? Now that her strongest military posts are possessed by our army, and her very seat of government abdicated, how is she to be kept in subjection? How is she to be brought into the national compact, and her institutions remodelled into harmonious co-operation with ours? How are ten millions of people, differing so widely from ours in every essential point of nationality—in educational biases—in the habits of social life—in the tenets of religious faith—in political policy—and in point of the very language and dispositions of the people—to be brought into general allegiance to our flag and constitution? These are some of the inquiries that disquiet the private citizens, the political leaders, and bid fair to render the present session of Congress a protracted and contentious one. If the American administration succeeds in effecting permanently these various changes, it will be truly a mighty revolution—one eclipsing that wrought in the Montazuman age. Henry Clay, Daniel Webster, and many of the anti-administration party are loud in their denunciations against a further prosecution of the war. They brand it as unjust, unconstitutional, and impolitic. The President has submitted his annual message to Congress, in which he speaks in glowing terms of the benefits accruing to America from the Mexican war, and expresses a determination to prosecute the war with redoubled energy. He calls for thirty thousand men and supplies. He seems determined to hold every inch of ground, every military post, village, and city now in possession of his army. That their flag shall wave in triumph over not only New Mexico, but Upper California, and a portion of Oregon, seems now to be the ambition and settled policy of the administration. The whig party in the halls of Congress will wage an uncompromising war against all these measures. The elements for abundant discord are already in existence, and ready to burst forth in stormy recrimination on the slightest agitation of these momentous topics. The number of Americans killed in the present war exceeds more than half the number that fell in the first achievement of their independence. The national debt has been greatly augmented. If the omens of benefit appear ever so auspicious in the

political zodiac, they have been purchased by immense stores of treasure and blood. —However problematical may appear the condition of Mexico, she assumes a tone of invincibility, and seems determined to combat her belligerent foe to the last extremity.

President Polk evinces a great share of the go-a-headitiveness of the nineteenth century. Breaking loose from the political trammels at home, he extends his enterprise abroad. Ten millions of acres of the public domain will be proclaimed for sale during the present year. In his message he recommends that a surveyor-general's office be established west of the Rocky Mountains, and that the public lands be surveyed and brought into market at an early period. He also recommends that grants, upon liberal terms, of limited quantities of the public lands, be made to all citizens of the United States, who have, or may hereafter, within a prescribed period, emigrate to Oregon, or settle upon them. He seems determined to settle these countries, to effect which he holds out flattering inducements to emigrants, and recommends that the existing laws on the subject of pre-emption rights be amended and modified, so as to operate prospectively, and to embrace all who may settle on the public lands and make improvements upon them before they are surveyed, as well as afterwards, in all cases where such settlements may be made after the Indian title shall have been extinguished. He also recommends the establishing of post routes in Oregon, and the establishment of a law of Indian agencies west of the mountains. All these circumstances show him possessed of a capacious mind, and an indomitable spirit for enterprise; keeping pace with, if not outstripping any of his honoured predecessors.

It has attracted the attention of the nations of the earth, that a power less than a century old should aim at international supremacy, and make such rapid strides in conquest and the addition of public domain. Many of the leading journals of Europe denounce her course in the present war with Mexico as subversive of international law, as unjust and barbarous. The American editors, on the other hand, swagger largely over the achievements of their arms, and fill their sheets with too much of fulsome adulation. To shield their own extravagant course of recent belligerence, they point out the errors of the British arms in the prosecution of their wars. The *Courier and Enquirer* devotes three columns to this topic, vindicating the American policy, and denouncing that of Britain. It relates some incidents that took place in the storming of *San Sebastian*, the capture of Washington, &c.; while one of the English editors, in relation to their course with Mexico, says: "It is truly horrifying and disgusting to read the recital of the outrages committed by the republican conquerors in the churches, the religious establishments, the private houses, and in every place consecrated by the veneration or attachment of the natives. What took place in England from 1644 to '48, and in Paris from 1792 to '94, may parallel the performances of the most free and enlightened nation under the sun—in the middle of the nineteenth century, and in the territory of a sister republic." Thus they have it. Crimination and recrimination is liberally indulged in, showing, we fear, too dark a picture of truth on both sides of the question. If the half that each party charges upon the other be true, they are facts truly shocking to humanity, and show abundant proofs of the imbecility of every nation not governed by the wisdom of heaven. When the records are unrolled in eternity, and the history of men and nations are scrutinised by the penetrating intelligence of the judge of all, how fallacious will appear man's proud boastings of their national renown? Boast as you may, O man, but the futility of all your splendid nationality will be manifest when empires shall tremble, thrones be cast down, kingdoms overthrown, and republics become a desolation.

LETTER FROM THE CAMP TO ELDER FRANKLIN RICHARDS.

Winter Quarters, Camp of Israel, Omaha Nation.

Beloved Franklin,—In the month of August I was taken very sick with the fever and ague, followed by my wife and four little children; in this condition we continued until the 18th of September, on which day George Wardle packed up my goods on two wagons, &c., and removed us to his house to be out of all danger from the cannon-balls, which were flying about in too thick a manner to be in any way comfortable. He removed us behind his house out of danger. As I did not see the battle I don't write about it; but one thing I do know, that for a whole week the war of cannon and the sharp cracking of rifles kept us in an awful state of suspense and anxiety. Our devoted city was defended by about 150 poor, sickly, persecuted Saints, while it was cannonaded by about from 1500 to 2000 demoniacs, in the shape of men, who had sworn to raze our temple to the ground, to burn the city, ravish our wives and our daughters, and drive the remainder into the river. With what desperation our little band fought against such an overwhelming horde of desperadoes, I leave you to judge, and humanity to shudder: my flesh crawls on my bones at the remembrance of these scenes. On the 17th, 2000 men with 500 wagons marched into the city; but such yelling, hooting, howling, I never heard from men, or even the wild savages of the forest, (and I have heard and seen them); terror and dismay surely for once overcame the sick, the poor women and children. While they were haranguing (God save the mark!) their mob followers at the rope walk, by Hibbards, such an awful and infuriated noise I never heard, though I was in Warsaw Street, more than a quarter of a mile off. We expected that an indiscriminate massacre was commencing. I, with others who were sick, were carried into the tall weeds and woods, while all who could, hid themselves; many crossed the river, leaving every thing behind. As night approached we returned to our shelter, but, oh God, what a night to remember!

The next morning, at nine o'clock, saw me, my wife, my four children, my sister-in-law, Fanny, my blind mother-in-law, all shaking with the ague in one house; only George Wardle able to do anything for us, when a band of about thirty men, armed with guns and bayonets fixed, pistols in belt, the captain with a sword in his hand, and the stripes and stars flying about, marched opposite my sheltering roof; the captain called a halt, and demanded the owner of the two wagons to be brought out. I was raised from my bed, led out of doors, supported by my sister-in-law and the rail fence. I was then asked if those goods were mine, I replied, "they are." The captain then stepped out to within four feet of me, pointing his sword at my throat, while four others presented their guns with their bayonets within two feet of my breast, when the captain told me, "If you are not off from here in twenty minutes, my orders are to shoot you." I replied, "Shoot away, for you will only send me to heaven a few hours quicker, for you may see I am not for this world many hours longer." The captain then told me, "If you will renounce Mormonism you may stay here, and we will protect you." I replied, "This is not my house, yonder is my house (pointing to it) which I built and paid for, with the gold that I had earned in England. I never committed the least crime in Illinois, but I am a Mormon, and, if I live, I shall follow the Twelve." "Then," said the captain, "I am sorry to see you, and your sick family, but if you are not gone when I return in half an hour, my orders are to kill you and every Mormon in the place." But oh, the awful cursing and swearing that those men did pour out, I tremble when I think of it. George and Edwin drove my wagons down to the ferry, and were searched five times for fire arms; they took a pistol, and though they promised to return it when I got across the river, I have not seen it to this day. While on the banks of the river, I crawled to the margin to bid a sister, who was going down to St. Louis, "good bye;" while there a mobber shouted out, "Look, look, there's a skeleton bidding Death good bye!" So you can imagine the poor sickly condition we were in.

On Wednesday, 23rd, while in my wagons, on the slough opposite Nauvoo, a most tremendous thunder shower passed over, which drenched everything we had; not a dry thread left to us—the bed a pool of water, my wife and sister-in-law lading

it out by basinsful, and I in a burning fever and insensible, with all my hair shorn off to cure me of my disease. Many had not a wagon or tent to shelter them from the pitiless blast—one case I will mention. A poor woman stood among the bushes wrapping her cloak around her three little orphan children, to shield and protect them from the storm, as well as she could, through that terrible night, which was one continued roar of thunder and blaze of lightning, while the rain descended in torrents. The mob seized every person in Nauvoo that they could find, leading them to the river and throwing them in—one case I will mention. They seized Charles Lambert, led him into the river, and, in the midst of cursing and swearing, one man said—"By the Holy Saints I baptize you, by order of the commanders of the temple," (plunged him backwards) and then said—"the commandments must be fulfilled, and God d—— you, you must have another dip;" (then threw him on his face), then sent him on the flat boat across the river, with the promise that, if he returned to Nauvoo, they would shoot him. Such were the scenes occurring at the driving of the Saints from Nauvoo.

The Saints may inquire of you—did not they pay brother Bullock for his house, furniture, &c. &c.? Yes; on the 9th of Oct. three men gave him food amounting to two dollars seventeen and a half cents, because he was famishing with hunger—not having a potato, turnip, or an ounce of breadstuff to make a cake; while they had driven him from a house and lot valued about seven hundred dollars, besides his tables, chairs, furniture, pigs, chickens, and all he possessed. Well may the indignation of an offended God be poured out upon the nation; well may the honest and patriotic of the world condemn the acts of such a governor as Tommy Ford, who has become a stink in the nostrils of all good men; and even the wives of the anti-Mormons think so mean of him, that he was presented with a petticoat as a memento of his nobly driving the sick, the widow, and the orphan, from their firesides, to perish in the wilderness, because they are "Mormons!"

On the 9th October, several wagons with oxen having been sent by the Twelve to fetch the poor Saints away, where drawn out in a line on the river banks, ready to start. But hark! what noise is that? See! the quails descend; they alight close by our little camp of twelve wagons, run past each wagon tongue, when they arise, fly round the camp three times, descend, and again run the gauntlet past each wagon. See the sick knock them down with sticks, and the little children catch them alive with their hands! Some are cooked for breakfast, while my family were seated on the wagon tongues and ground, having a wash-tub for a table. Behold, they come again! One descends upon our teaboard, in the midst of our cups, while we were actually round the table eating our breakfast, which a little boy about eight years old catches alive with his hands; they rise again, the flocks increase in number, seldom going seven rods from our camp, continually flying round the camp, sometimes under the wagons, sometimes over, and even into the wagons, where the poor sick Saints are lying in bed; thus having a direct manifestation from the Most High, that although we are driven by men, He has not forsaken us, but that His eyes are continually over us for good. At noon, having caught alive about 50 and killed about 50 more, the captain gave orders not to kill any more, as it was a direct manifestation and visitation from the Lord. In the afternoon hundreds were flying at a time. When our camp started at three p.m., there could not have been less than 500, (some say there were 1500,) flying round the camp. Thus I am a witness to this visitation. Some Gentiles who were in the camp marvelled greatly; even some passengers, on a steam-boat going down the river, looked with astonishment.

On our journey, we buried sister Joan Campbell and her babe, who died from exposure, at a time when she was least able to bear it.

On the 17th of March, we buried my little Willard Richards Bullock. These three deaths were decidedly caused by exposure, and the effects of persecution; and wo be unto ex-Governor Thomas Ford, for their blood will cling to his skirts in the great day of judgment. I have not said anything about the whippings, beatings, lynchings, burnings, ravishings, drivings, murders, &c., which he will have to answer for, together with his motley mobbing crew, at that day; neither have I written a word about the ball which tore my sister-in-law's bonnet open, and which by their expressions, appeared intended for my skull. But praise the Lord, I

arrived in safety at winter quarters on the 27th of November, finding a city of about 700 houses, and upwards of 4,000 Saints, built in less than three months.

About one and a half mile north of the Temple Block, is a beautiful warm sulphur spring, which I dug out and made a most beautiful bathing place of. The brethren were pleased to name it after me, on account of my labour. It is 109 degrees of fahrenheit. About two miles further, is a hot spring, 120 degrees, and about fifty other springs, all mineral and warm. The Salt Lake is a curiosity, for although I cannot swim in fresh water, yet I could not sink in the lake. It was the greatest difficulty for me to put my feet to the bottom, I can now say I can walk on the water. A negro went in to swim, but, strange to say, he came out a white man, being covered with salt.

On our return, we met the emigrating companies between Green River and the Sweetwater. Miss E. R. Snow composed the following:—

HAIL TO THE TWELVE AND PIONEERS.

Air, "Yes, my native land I love thee."

Hail ye mighty men of Israel,
Who the hiding place have found;
The eternal God has blest you,
You have stood on holy ground.

Holy, free, and unpolluted,
Will that land for us remain,
While the sacred laws of justice
Will the Saints of God maintain.
Praise the Lord, &c.

CHORUS.

Praise the Lord, we're glad to meet you,
Welcome, welcome, on the way;
Yes, O yes, with songs we greet you,
Pioneers of Latter Day.

Go, return, to winter quarters;
Go in peace and safety too;
There the purest hearts are beating,
Warm with hopes of seeing you.
Praise the Lord, &c.

A choice land of old appointed
For the house of Israel's rest;
You have found and consecrated,
Through your blessing 'twill be blest.
Praise the Lord, &c.

We will onward to the valley,
Speed your way, make haste and come,
That 'ere long with joy and gladness
We may bid you welcome home.
Praise the Lord, &c.

Your affectionate brother in the gospel of Jesus Christ,
THOMAS BULLOCK, Chief Scribe.

WILLIAM ANDERSON.

This name is known by hundreds of Saints who had not the pleasure of a personal acquaintance. It stands classified with the names of Latter-day Martyrs. His blood flowed out upon his own native soil for the legitimate truths of heaven; and it now commingles with the crimson tide that has swollen gradually from the murder of Abel to the present day. In a nation to which he held allegiance by birth, by the treasonable hand of his own countrymen, in opposition to the most sacred institutions of the Union for the protection of persons, property, and religion, he fell for the dear and immutable principles of salvation. In his manly bosom burned the ardent fire of patriotism. The ties that cemented his religious attachments were stronger than the dread of death! He was brave even to daring. With his breast boldly fronting the enemy's line, he stood intrepid amidst a shower of their bullets, and received his death wound! He maintained a standing position as long as he could, when he fell upon the ground using these words as near as I can remember, "I am mortally wounded! My brave men, fight them as well as you can!" He expired a short time after.

To heighten the distress of a beloved wife and a large family, his own son was killed in the same battle. This battle took place in the city of Nauvoo, Illinois, America, on Saturday the 12th of September, 1846. He was fighting for his wife, his children, his fireside, his domestic joy—for his brethren and his religion. He fought an illegal assemblage who marched against the city to murder women and children, profane the ashes of a sleeping Patriarch, rob the tombs of martyred prophets, and desecrate the Temple of the Lord. It would take away the sting of death to die in a cause like this!

He had spent the whole summer in uniting the untiring energies with those of his few remaining brethren to defend the city, secure the lives of the innocent, rescue his brethren from the hands of kidnappers, and vindicate the rights of the just. I was an eye witness to the assiduity with which he laboured by night and day. His wearisome marches through the country; the diligence with which he pressed upon the flanks of the retreating foe who held his brethren in jeopardy; the boldness with which he marched upon the ambushed mob at Pontoosuc, who had their rifles levelled at our breasts, until he put his hands on their very shoulders, and took fifteen of them prisoners, are some of the deeds that now spring up in memory and spread the radiations of imperishable gratitude and honour around his name.

He held an honourable standing in the first quorum of Seventies, and was one of the seven who presided over the sixth quorum. He lived in the fellowship of the authorities of the church, and enjoyed the universal fellowship of his brethren. In his ministerial labours he was as valiant as upon the field of battle. The spirit of the Most High was with him in power and rich abundance. In the social relations of life he was most agreeable. He was warm-hearted confiding, and generous. He loved his friends, respected the rights of his brethren, and was true to every trust. He was an affectionate husband and a kind father. Often having been favoured with a place in his domestic circle, I was most happy to witness the conjugal felicity of his peaceful abode. The high estimation in which he was held by a fond wife and doting children, was often cause of admiration and a source of pleasing contemplation.

In the prime of his manly strength, and in the meridian of life and usefulness, his blood has flown freely out. His death is to his family a present loss, but it will be to them the cause of future gain. He fell in the ranks of his brethren, (over whom he was chosen Captain), and tasted death for them and their cause; but he entered the long retinue of illustrious martyrs, who with Jesus at their head, testify in the courts of glory of the sufferings of the Saints, and the blood-guiltiness of the earth. The martyr's crown of reward will rest permanently on his brow, richly studded with the resplendent deeds of time.

His family must now forego the consolation and benefits of his usefulness in a long journey, as exiles from their country, to seek a dwelling place without the limits of the nation which is theirs by birth; but which has shed the blood of their honoured head for his faith in the gospel. May the God of our fathers send his angels with them to stand by them in every time of need.

These remarks on the death and merit of our martyred brother have not resulted from any feeling of empty adulation. His death took place at a time when the Saints were mostly in the wilderness, and no printing establishment was then in operation by the church on any part of the American continent; consequently comparatively nothing has ever been said of his death. With the desire that something of his worth might be left upon the public records of the Church, I submit this for a place in the MILLENNIAL STAR.

I desire also to mention that Brother Isaac Norris fell in the same battle as did Brother Anderson and son. He was a worthy brother, and died for the same noble objects. With him I had not an intimate personal acquaintance. His wife, with her children, fled from his murderers to the wilderness. In consequence of severe unavoidable exposure she died after she had been there a few months, leaving a worthy son and two daughters to endure the perils of travel as orphans, but with God for their friend. Oh! how many are left parentless in the wilderness by the handiwork of murderous men!

L. O. LITTLEFIELD.

ON ZION.

BY JANE MASON, LOUTH.

Happy day, that brings salvation
From a worse than Pharaoh's hand:
Hail the welcome invitation,

Echoing from a better land!
We will gather
When our God shall give command.